Lutheran Herald

3, 1960 • Vol. 44 • No. 18

Released Time Pupils Pray (see page 6)

his issue:

Report on Weekday Religious Instruction

Religion In Education

THE crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers can be religious and exert a religious influence, without religion necessarily being taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in western culture. This we believe can be done in complete loyalty to the basic principles involved in the separation of church and state. On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

From the Message of the Assembly of the National Council of Churches, 1952

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Within the ELC

Cover Picture by Three Lions

Lutheran Here

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urches have cooperated
provide . . .

Religion on Released Time

By Leo Kisrow

Please, can you help me believe in God?"

This earnest plea spilled from the lips of a sixth grade lifornia girl as the teacher of her Weekday Church hool class tarried with her.

The daughter of parents to whom religion was only a ry tale, she sensed that their indulgent permission to end this weekly class had at last directed her to an swer for her deeply felt need.

For nearly fifty years, Weekday Church Schools in ry part of our great nation have sought to meet simi- needs in the lives of boys and girls. It is estimated t today some three million children and youth are ng ministered to through Weekday Religious Educa- n programs in over 3,000 communities.

What is Weekday Religious Education? It is a plan weekday church school classes set up by churches, lividually or in cooperation, in which the attending pils are excused from their usual public school pro- am, at the written request of their parents, to go to hurch or other building to receive religious instruction. This very definition points up some of the distinctive ues of the Weekday Church school, namely: in bring- the study of the Bible and the principles of Chris- n living into the child's weekday experiences, the ekday class helps the child to understand the vital nection of religion with all of life. Attendance is gen- lly more regular; unreached children and their fami- s are often involved in the life of the church; and the ality of teaching is frequently improved, to name just ew additional values.

It was in 1912 in Salt Lake City, that the first week- y church school was established on the secondary level. vo years later the first elementary weekday Church hool was begun in Gary, Indiana. In spite of opposi- n from those who feel that this program violates the nciple of the separation of church and state, the eekday Church School has continued to prosper. Two cisions of the United States Supreme Court have em- atically declared the program's legality: the McCullum cision in 1947 and the Zorach Decision in 1952. The ter decision was framed in part in the following rds: "When the state encourages religious instruction adjusting the schedule of public events to sectarian eds, it follows the best of our traditions. For it then spects the religious nature of our people, and accom- odates the public service to their spiritual needs."

So much for definition and backgrounds. What of its present status and character? Statistically speaking, it is difficult to obtain a completely accurate picture of Weekday Religious Education. Since public school records and facilities may not be drawn upon, surveys are only fragmentary at best. Certain generalizations may, however, be drawn:

- It is heartening to note the increasing number of communities that have a cooperatively administered program. This does not necessarily mean that classes are taught cooperatively. It does mean that at least the approach to the public school and arrangements for the "released time" schedule are made together by the churches of the community.
- Children from grades 4, 5 and 6 seem to make up the bulk of Weekday classes. In many communities, the high school age is favored. In some, classes are offered for students from grades 1 through 12. Special classes for the handicapped are also becoming increasingly common.
- The majority of classes are 50 minutes in length and come at any convenient hour and day of the week.
- Enrollment percentages are hard to compute and vary from community to community. In Minneapolis, Minnesota, for example, where the major program is administered by the Greater Minneapolis Council of Churches, 59% of the eligible 4th, 5th and 6th grade students are enrolled. Roman Catholic, Christian Science and several independent groups account for an additional 13%, making a total of 72% of the total public school enrollment in these three grades.
- Children who receive no other form of Christian Education make up from 10% to 25% of the total students served.
- There is no common core of curriculum in general use. A growing number of communities however, are using the materials produced by the Cooperative Publication Association.
- Increasingly, weekday teachers are being paid for their services; most on an hourly base, a few by the year. The salary range is great—in general, proportionate to the scale of the public school teacher. It is only fair,

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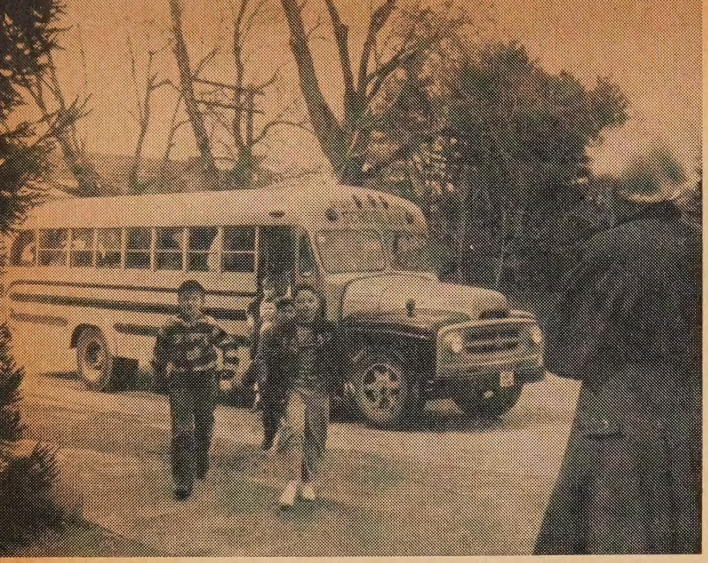
Leo N. Kisrow is an ordained pastor of the Evangelical United Brethren Church and is an associate secretary of the Minnesota Council of Churches and director of its Christian Education department.



A bus load of children arrives at a church for their weekly released time religious instruction.

however, to state that the bulk of the teaching program is still carried by volunteer teachers.

• Although some states permit the use of public school facilities for weekday religious education classes, the majority of schools are held on other than public school property. The Minnesota law, passed in 1922, specifically states that "such a school is to be conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense."

The future of Weekday Religious Education looks bright. Not only is it being increasingly recognized as a valuable teaching opportunity by the Church, but it is gaining stature in the eyes of secular agencies. At the recent Golden Anniversary White House Conference on Children and Youth, one of the work groups acclaimed weekday religious education as one of the significant movements of this day in which we live.

Weekday Religious Education is not without its pressing problems. In two states, it is still seeking legal recognition. In a number of other states, the program is relatively weak because of the lack of organization and staff. In still other areas, weekday religious education is experiencing a struggle in lifting its standards to acceptable levels.

The responsibility of claiming time for religious training out of a busy public school day is a weighty one. If the church is to be worthy of this trust, the highest standards of teaching must be maintained. Curriculum materials must be constantly evaluated and improved. The most competent teachers must be enlisted, and the finest training programs possible must be instituted. This requires careful advance planning and the closest supervision of existing programs.

The Handbook for Weekday Religious Education in one state indicates a ten point platform for Weekday Church Schools:

1. A year of planning before launching the program.
2. All religious groups working closely together.
3. Parents accepting their responsibility for the sch and supporting it in every way.
4. Cooperation with the public school system wi out using its buildings or machinery.
5. A representative and reliable weekday chu school board continuously on the job.
6. A course of education in religion as well plann and implemented to its purposes as the courses the public schools are to theirs.
7. Teachers as well trained for teaching religion the public school teachers are for their work.
8. A supervisor—trained, experienced, and religiou working with every school.
9. An expenditure per pupil (in proportion to teaching time) equal to that for his public sch education.
10. The spirit as well as the letter of the law preser in all relationships.

Resource helps are available from many sources. C tainly the first point of contact ought to be the dep ment of religious education of your denomination. C county, or state councils of churches in your area frequently be of help. The department of Weekday ligious Education of the National Council of Churc Mrs. Alice Goddard, director, is also a ready resou Her address is 475 Riverside Dr., New York 27, N

Summary of Purpose

The statement of purpose of weekday religious cation as approved by the Executive Board of the D sion of Christian Education of the National Counci Churches on Feb. 18, 1960, most effectively sums what has been said in these pages:

> "In the knowledge that human life and experi resist compartmentalization and can be truly seen evaluated only within a framework of total and l mate meaning, we affirm our conviction that the is whole, that persons are whole, and that neith logically divisible. It is our belief, furthermore, American education is dedicated to the propos that the education of persons must be fully com hensive and whole.
>
> "Yet by the very nature of our tradition and present pluralistic culture, and for reasons determ by society as a whole, our public schools have been in a position to deal adequately with that po of human experience commonly called religious.
>
> "We, therefore, affirm that the churches have a gent responsibility to bear witness to the revelati God within the totality of man's experience. The a special need to help children and young peop interpret their public education in this perspe Bearing this witness in relation to public school e tion is the specific central purpose of the Divisi Christian Education's program of weekly reli education on released, reserved, or dismissed tim

Progress In Wisconsin

By Dr. C. Richard Evenson

[t was a close vote that denied permissive legislation released time instruction in Wisconsin last year: to 37 on one bill, 50 to 42 on another (with eight sent or not voting).

Thousands and thousands of post cards, letters, and rsonal expressions of interest and concern were rained on the legislators. It was entirely obvious that a very ge body of public opinion supported the idea of re- ised time for religious instruction. The mind of mid- entieth century Wisconsin seemed to show a clear sire for some kind of legislation that would make it ssible for school boards to permit children to be re- sed from public school for one hour of religious truction elsewhere each week. But it was the mind nineteenth century Wisconsin, eager to attract immi- ants, which tipped the scales of legislative decision vote down or indefinitely postpone both of the bills oviding for released time religious instruction.

The central reasoning in the attorney general's ruling, hich played a major part in forming the opposition, is based on a series of statements made back in 1890 hen the reading of the Bible in public schools was nned by a decision of the Wisconsin Supreme Court. Wisconsin has always been very strict in its attempt keep religion out of the public schools in every way hatever. I, myself, as a high school student in Wiscon- , can readily recall the furtive care with which the ble was kept securely on the library shelf carefully talogued and labeled as a library book and never owed even to be left on the library reading table for ry long. And that in a community at least 98% one nomination!

Why should the interpretations of 1959 and 60 be ose of 1890? And it is quite clear that this is truly a tter of *interpretation*. The attorney general even ac- owledged "most of the states approve released time, en those that have similar constitutional provisions to rs."

In a matter of interpretation the citizens of the state, leed the members of the church, have a right and a ty to express their opinions loudly and strongly. In- pretation should properly reflect the needs and de- es of the people for whom the interpretation is being ade at the present time! The situation in Wisconsin of interest to all church members everywhere, for interpretation of public laws regarding church and te are a continual concern to responsible churchmen. The *central point of interpretation* seems to be the *tent of separation* between church and state. The at- rney general's opinion has generally assumed the possibility of absolute separation. That this is an unrealistic position has been noted by the United States Supreme Court. Note these contrasting points of view:

> **Justice Orton, Weiss case, 1890**
>
> "These provisions of the constitution are cited together to show how completely this state, as a civil government, and all its civil institutions, are divorced from all possible connection or alliance with any and all religions, religious worship, religious establishments, or modes of worship and with everything of a religious character or appertaining to religion; . . ." . . . our common schools . . . stand . . . completely excluded from all possible connection or alliance with religion or religious worship, or with anything of a religious character. . . ."

> **U S Supreme Court, Zorach case, 1952**
>
> "The First Amendment, however, does not say that in every and all respects there shall be no concert of union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious and even unfriendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution. . . ."

The idea that there must be no conversation between the churches and the schools, no mutual planning, no recognition of religious relationships, no adjustment of plans or program in the interest of the child's total educational experience, is an unwarranted distortion of the great and sound principle that the churches must be kept separate from the state, and vice versa.

The state of Wisconsin does, in very fact, have a continual connection with religion and religious organizations. Fire protection, police protection, traffic direction, city zoning ordinances, religious emphasis weeks at state colleges and the university, inspection and certification of religious camp dormitories and kitchens—all these and more involve the state in important and continuing relationships with religion and religious groups. It is to be noted that these many and continual involvements with the churches have not, apparently, brought about the destruction to government prophesied by Justice Orton in 1890;

The people of Wisconsin will again this year have an opportunity to seek again some kind of appropriate legislation to make possible released time or dismissed time religious instruction. A new bill providing for each

(Continued on page 14)

Five Days a Week for 35 Years

Nearly 100 sixth and seventh graders enter the Silliman Memorial Church in Bridgeport for four classes of instruction as part of the weekday religious education program.

Week-day religious instruction is as varied as the communities around the nation that sponsor this extra training for the boys and girls of their city or town.

In some communities released time classes were held for the first time during this school year. But in Bridgeport, Conn. where the pictures on this page were taken, weekday religious instruction has been conducted continuously since 1925.

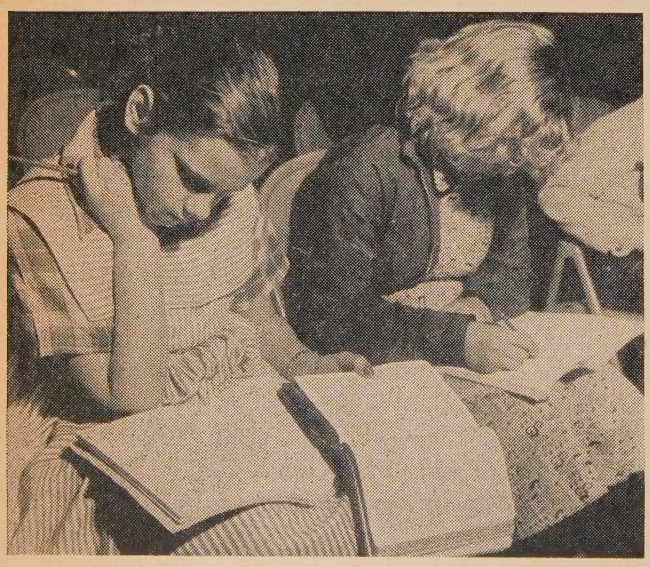
The program in Bridgeport is under the direction of Mrs. Arthur D. Unversaw. She is assisted by more than 50 teachers. Behind the teaching staff is a weekday education committee made up of representatives of the various church groups cooperating in the venture. The committee meets monthly to assist making plans for the development the program, supervise the teachi select materials and teaching aids, a appoint the teachers and helpers.

Lessons materials are designed help children become acquainted w the Bible and its teachings and to le to face life situations in a Christ manner.

The large number of children rolled in the released time religi classes in Bridgeport necessitates us all available facilities.

In some newer areas of the where churches still are scarce, w day religious classes meet in pri homes. In one instance where no P estant church is available for use, cla meet in a nearby synagogue.

Two fifth grade girls are hard at work filling in answers to the Bible study in their weekday religious school notebooks.



A weekday religious school teacher leads her pupils in a cl prayer song. Many classes are held in private homes in n populated communities.

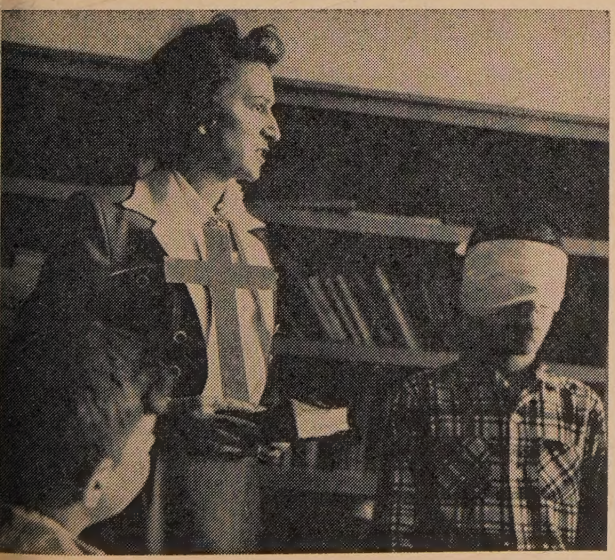
A PICTURE
STORY
BY
THREE LIONS

Vherever possible classes are held in
rches in the neighborhood and chil-
n walk to their sessions. In areas
ere transportation is required a bus
igs the children to and from their
ses. This service as well as teachers'
ries, and other expenses of the
ool are paid for out of a combined
d provided by the churches of
dgeport.

The churches of Bridgeport like
ny another community around the
ion are convinced that weekday re-
ed time classes are a worthwhile in-
tment of time, money and energy.
ults are often hard to measure but
rch leaders are anxious to use every
ortunity afforded them to win the
ng for Christ.

Above: A hymn sing in the church sanctuary is the first session of this weekday religious school. Many of these children had never been inside a church before joining their classes in this weekly experience. Below: Children take turns leading the class. Here a fourth grader reads the day's lesson text from the Bible.

object lesson in blindness. Children in this weekday class will be ter able to understand the Bible story of blind Bartimaeus.



Learning to pray is one of the fruits of weekday religious instruction. Here a sixth grader leads his classmates in a closing worship.

A Jubilee Year for th

Something new has happened to 2¼ million people. A new era has broken in upon them . . . the era of The American Lutheran Church.

The church is as new as today. Yet it is as old as time itself. Within it is the solid vigor of the Old Testament . . . the fire and spirit of the New Testament . . . the piety and courage of both the old and the new.

So the church of today has reached back to the earliest days of ancient Israel for a festival to express its joy.

The sounding of a ram's horn begins the festival. It recalls the Year of Jubilee which, for the Hebrews, began on the Day of Atonement of every fiftieth year.

For The American Lutheran Church, the Year of Jubilee will begin on Pentecost Sunday, June 5, 1961.

The theme, "To God Alone The Glory" was present during the constituting convention April 22-24, in Minneapolis, at which The ALC became a new force in the Christian world.

The convention made the Year of Jubilee possible, but the proposal for it came long before that. It evolved from a concern that members of the new church, especially during a year of transition, needed especially to be conscious of the Presence of God.

This Presence shall be the common element in all of the activities planned throughout the year—the special observances of prayer, special days and weeks; the special collects and prayers; the Bible studies in May, September and January on I Corinthians and I Peter; the festival worship services, evangelism and stewardship.

Each of the three uniting bodies—the American, Evangelical and United Evangelical Lutheran Churches —ratified two years ago the plan for the Year. It "shall be a time of rejoicing, of giving of thanks, and of commitment to the Christian life and the upbuilding of God's Kingdom. . . ."

Its purpose: "To bring home to each member of our new church, in fresh and creative ways, that God Himself, Creator, Redeemer, Comforter, *is in very fact present* in our lives, in our homes, in our churches."

The ram's horn also is as old as the ages and as new as today. Still sounded in present-day Hebrew rituals, the piercing blasts of this trumpet or "shofar" were used in the Israel of Leviticus to summon the people—for alarm, for a tribal gathering, for atonement.

An ancient Hebrew legend associates the ram's h with Abraham. When God had provided a ram for rifice in place of his son Isaac, Abraham, according the legend, hollowed the horn of the ram and b upon it as a blast to signify to the people that he been in the Presence of God.

More specifically, Chapter 25 of Leviticus tells of horn's use in the Hebrew Year of Jubilee.

During this year, says John Halvorson of the fac of Luther Theological Seminary, St. Paul, the pe of Israel were reminded that "Man does not hav natural right to either life or property." Land was turned to the original family to which it had been portioned; it was a time for consciousness of stew ship. The Hebrew noun (Yobel) which is transl Jubilee means "ram's horn."

Year of God's Favor

The Year of Jubilee was designed the "year of G favor" during the Babylonian captivity. "The pro in Isaiah 61 spoke about a restoration of the peopl God," says Mr. Halvorson, "which was to take p in the Year of God's favor."

"The fulfillment of this restoration is taking p now in the New Israel which the Risen Lord is see to create. This New Israel is the Christian Churc

"One of the significant historical expressions of New Israel since the days of the Reformation has the Lutheran Church. The events of these past have begun an important year in a segment of church.

"To focus our attention upon our opportunities, American Lutheran Church has chosen to call the year of its existence a Year of Jubilee. As such the r horn will be an appropriate and significant remind our mutual responsibilities," said Mr. Halvorson.

Thus, the beginning of the Year of Jubilee provi special reason for the congregations and membe The American Lutheran Church to *experience* the ing Pentecost Sunday, June 5—an occasion for the ch to re-live the experience of the First Pentecost, the of the Christian congregation described in Acts 2:1

ew Church

By Howard Sandum

ıse the coming Pentecost observance also will begin
: Jubilee, congregations are being encouraged to in-
ıde the blowing of a trumpet, the shofar's modern
ır, in the worship services on that day.

The season of Trinity, which follows Pentecost, will
a time of education, interpretation and learning re-
ed to the new church, according to the plans pre-
red by the Jubilee Committee with Harold Belgum,
ELC Parish Education official who recently was
med director of Jubilee activities.

The shape and the nature of the new church will be
essed. Congregations will be encouraged to acquaint
emselves with traditions of the sister synods joining
the union.

Paralleling the inner work of the congregations will
a number of public events designed to spread abroad
: message of The ALC. For the command of God to
ld the first Year of Jubilee was written this way in
viticus: "Then you shall send abroad the loud trumpet
. on the day of atonement you shall send abroad the
ımpet throughout all the land."

The ALC is being introduced to the nation over the
3S radio network program, "Church of the Air." Dr.
eorge Aus, vice president of Luther Theological Semi-
ry, St. Paul, preaches the sermon with music by
oirs of Wartburg and Dana colleges.

—A color film to introduce The American Lutheran
ıurch is being produced by the Office of Public Rela-
ns of The ELC, suitable for television as well as con-
egational showings.

—Two recordings will be available—one of "Una
ncta" (One Holy Church), the festival cantata per-
rmed April 24 in the finale of the convention, and the
ıer presenting highlights from the convention.

RECORDINGS AVAILABLE

Tape recordings of the May 1 "Church of the Air" oadcast mentioned in this story are being made avail-le for use in congregations of The American Lutheran ıurch. The tapes may be obtained at $3.00 each from cording and Filming, 2353 Hendon Ave., St. Paul 8, nn. Dr. George Aus of Luther Theological Seminary, Paul, preaches the sermon and choral music is provided Wartburg and Dana College choirs.

Carl Opsahl, senior at Luther Seminary, St. Paul, Minn., and an accomplished trumpeter demonstrates the technique of blowing a shofar or ram's horn.

The period of inquiry and learning will culminate the weekend of Reformation Sunday, Oct. 30, with a Saturday of self-examination in the congregations. The Sunday can be a Reformation Festival stressing "Luther, the Laity and the Local Congregation." Hymn Festivals are suggested for the Sunday afternoon.

With Advent comes the approach of the maturity of The American Lutheran Church. The new church assumes full responsibilities from the three uniting synods on Jan. 1, 1961.

From Advent until the following Pentecost (1961), the Jubilee will become a celebration of the great festivals of the church.

Attention will be given each of the moments of greatest power and intensity within the church . . . its sacraments and rites . . . the brilliance and drama of the high points along the course of the Christian year . . . the great Gospel texts, the great Lutheran hymns, the great doctrines.

The final day and crowning event of the year will be the festival offering Pentecost Sunday, 1961.

On this day, congregations will have an opportunity to demonstrate the effectiveness of the Presence of God in the life of the new church.

From the churchwide festival offering gathered on that day, The ALC will receive the extra "lift" necessary to meet the new and greater challenges which have been given it. Thus the thanksgiving of members of The American Lutheran Church can be translated into action.

Editorial...

"For All Thy Saints At Rest"

In the midst of last-minute preparations for the Constituting Convention (which will be over before this is read) certain names have come to mind again and again. They are the names of four men who worked much and gave much in order to make the union of the three Churches possible. But, like Moses of old, their day of labor ended before "the Promised Land" had been reached. It is fitting that their names be called to mind.

There was the venerable president of the United Evangelical Lutheran Church, Dr. N. C. Carlsen. It was he who called together the leaders of the member bodies of the American Lutheran Conference and extended the invitation of his Church to enter union negotiations. That was in January, 1949. Later in that year, in September, it was he who called to order the first meeting of delegations of the three Churches now uniting, and he was elected their chairman. He continued as chairman of the Joint Union Committee until he died, in 1950.

Next we add the name of a man who never served as a member of the Joint Union Committee, who yet laid down several years of work to make possible this union, a labor which, added to his already onerous duties, may well have had something to do with his untimely death. We refer to Dr. H. C. Osterman, president of the Eastern District of American Lutheran Church, one of the guiding spirits of the Joint Committee on Polity and Organization. We called him "Benny," and we came to love him as a friend and brother and to respect him as a consecrated and able churchman.

From The Evangelical Lutheran Church came the Rev. R. A. Ofstedal. He served on the Joint Union Committee from the day it was established, in 1950, until he died, less than a year ago. A man of deep convictions and a determination to fight for what he thought was right, he exerted a tremendous influence in the committee. Agree with him we did not always, but we did respect him. We like to recall that his last sermon was addressed to his fellow committee members only a few weeks before he died.

Finally, there was Dr. Tillman M. Sogge, who served as chairman of the Joint Union Committee from 1954 until his death in 1958. It is not, we believe, an exaggeration to say that this humble, hard-working layman of the Church did, if not more, certainly as much any other human being to make the union possible

Of course there are others whose names should be forgotten. But these stand out, men of faith a vision, men who believed deeply in the rightness this union, men, who, had they lived, would h loomed large in the opening years of the life of T American Lutheran Church.

At the conventions of The Evangelical Luther Church we have for many years had the custom saluting the memory of leaders who have gone on i eternity in the words of the hymn

From all Thy saints in warfare,
For all Thy saints at rest,
To Thee, O blessed Jesus,
All praises be addressed.

So in these days of our happiness, we remem with thanks to God those who bore the burden of day but were not permitted to enjoy on earth the f of their labors. Blessed be their memory!

The World Council of Churches

Questions and Answers

VI

Is the World Council of Churches a tool of the C munist party?

No, it is not.

Some of the member Churches are in countries are behind the Iron Curtain. It is possible that a representatives of these Churches may be friendly posed to Communist governments, but these would a very, very small number. When the representative the Churches from behind the Curtain are under s tiny, one should not overlook the stalwart opponent Communism, such as Bishops Dibelius and Noth East Germany.

It is as preposterous to say that WCC is a tool of Communist Party as it would have been to say that United States Congress was such a tool when Mr. Marcantonio of New York was elected to Congress the years 1949-50.

VII

How much money is the new Church expected to tribute for the annual budget of the World Co of Churches?

The budget which the Joint Union Committee is mitting to the Constituting Convention totals $16,10 for 1961. Of this amount, $17,443 is earmarked for World Council of Churches.

Hymn of the Month

For May - "Come Ye Faithful"

Service Book and Hymnal No. 106

By Laurence N. Field

"Come ye faithful, raise the strain
Of triumphant gladness;
God hath brought his Israel
Into joy from sadness;
'Tis the spring of souls today:
Christ hath burst his prison,
And from three days sleep in death,
As a sun hath risen."

pring and Easter come hand in hand. They go to-ıer to spread gladness. Spring brings new life and hness to nature, after the long, icy grip of winter; ter brings new life and hope to the soul, held in the l, grim grasp of sin. No wonder that hymns for this on teem with joy and movement. Our Hymn for the nth of May is certainly such a one. The text refers he specific day of Easter, but surely it will not de-t if we sing it every Sunday of the Easter season. For ry Sunday, of the whole year in fact, is a commemo-on of Easter resurrection Sunday, and has been called ıe Lord's Day" from the beginning, for that very on.

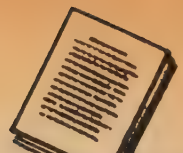
)o you know that this hymn is more than eleven ıdred years old? It was born in a cave or grotto in estine, overlooking the brook Kedron on the rocky d that led from Jerusalem to the Dead Sea, where mit folk had founded a monastery. The monks lived ply and austerely, content with the bare necessities ife and secluded from the world, so that they might alone with God. They sang and prayed much, both day and night. When a member died, they would serve his skull right there in the monastery, in a pile t has been growing to this day. They saw nothing ulsive in this, it was a part of their devotion. From bleak, forbidding place came many lovely hymns l a whole group of important hymn writers who in-nced Greek hymnody and worship for all time to ıe. They still sing to us from our hymnbooks.

The new hymnal has two spirited and modern melodies to this ancient song of joy, and they are very fitting. The first is from England, from the pen of Sir Arthur S. Sullivan, who was primarily a composer of light operas, if you please!, such as "The Mikado" and others. Nevertheless, he has many melodies in hymnbooks, including almost a dozen in SBH. Many of our readers doubtless know him best as the composer of the melody to "Onward Christian Soldiers." The British have a fondness for naming hymn tunes after saints. The one before us, for instance, is called "St. Kevin." He was an ancient Irish monk, who, like the author of this text, lived in a simple monastery and slept in a cave, at Gwendalough ("The Valley of the Two Lakes"). He lived to be a hundred and twenty years old, and died in 618 A.D.

The second melody is by our own Scandinavian melodist, Ludvig Mathias Lindeman, the greatest composer of chorales since the Golden Age of Lutheran hymnody, in Germany. F. Melius Christiansen used to call him "The Bach of the North." Lindeman was a cellist and organist. He started out for the ministry, but God called him to Church Music instead. John Dahle maintained that the Lord appointed him to put joy and movement into the somberness of Scandinavian hymnbooks, and this he surely did. He has written some of the noblest choral melodies of all time. For instance, who can forget his melody to "Built on a Rock, the Church doth Stand." Lindeman taught sacred music at the university in Christiania (now Oslo), and was organist in Our Savior's Lutheran Church there. He was a concert organist of note. He was intensely interested in folk songs, and went about continually, collecting them. He published over six hundred, for which he furnished piano accompaniment. Grieg, Svendsen and others made much use of these.

The original titles of this melody are "Jesus, Sjælens lyse Ven," and "Sorg o kjære Fader du." For the SBH the English title is "Spring of Souls," from the theme and from the fifth line of the first stanza.

Correspondence



Criticism Criticized

►I wish to thank you for the appreciation you have expressed for most of what you have read in *The Lutheran Church Among Norwegian-Americans*. In the next breath, however, I must decry your dismissal of my treatment of the ELC and inter-Lutheran relations since 1917, and especially the last decade, as "current events" and not history (LUTHERAN HERALD, March 29, April 15).

I realized when I wrote this part that there would be those who would be unhappy about it, and I recognized too their liberty to disagree with my interpretation. But it is quite another matter to have the material itself labelled as "current events." To accept your canon of history would eliminate some of the finest historical writing in the English language. Just one among many examples comes to mind: Sir Winston Churchill's *History of the Second World War* (Boston, 1948-1953). Granted, Sir Winston wrote current history, but that does not make it less historical. Granted, furthermore, it was history with a bias—quite a different bias or slant than, say Adolph Hitler might have used in describing the same events—but that does not make Sir Winston's writing less valuable as a historical work.

Or, bring the matter a bit closer to us. In the midforties the National Lutheran Council published its history, Osborne Hauge's *Lutherans Working Together*. It covered much of the same time period as my chapter, but I recall no criticism that Hauge was writing simply "current events." Or, J. A. Bergh's *Den Norsk Lutherske Kirkes Historie i Amerika*, This history, published in 1914, dealt with events almost up to the date of publication, and I do not believe he was criticized for writing current history—and he interpreted it, too!

It is no secret that I have frequently disagreed with the policies enunciated by the ELC and the Joint Union Committee, and it would not have been honest for me to shape my research in such a way as to bring it into harmony with the official pronouncements. This position, it seems to me, does not necessarily lead me onto "dangerous ground" or to deal with unhistorical "current events" only.

If you will review the chapter, I believe you will find that I did not say that we should have involved ourselves in a union with the ULCA ten years ago. I know what fears and suspicions were rampant in the ELC ten years ago with regard to the ULCA. To have advocated such a move then would have splintered the church. But what I deplore as the major tragedy of twentieth century American Lutheranism was the attitude which saw the present merger (The ALC) as the *only* solution to what was a real Lutheran mess. Had some other plan been advocated so that the relations among the churches of the National Lutheran Council might have remained fluid, we might have been able, after ten years or so, to sit down dispassionately and with cooler tempers to face the problems that are before us in a united Lutheranism.

E. CLIFFORD NELSON
St. Paul, Minn.

Follow Korean Example?

►I certainly admire the courageous stand which the Korean Presbyterian Church has just recently taken, that of withdrawing from the World Council of Churches.

As the time is growing short before our ELC merges with the ALC and UELC may I urge that we as a Lutheran Church in all seriousness of the day, follow the example as taken by the Korean Presbyterian Church membership in Korea. We, as Lutherans, surely cannot afford to take lesser action.

GEORGE SORESTAD
Buchanan, Sask.

Sasse Plugged

►It is unfortunate that the only clarion the ELC has as far as the WCC issue is concerned is the "Mo ing Glory," but it must be said this paper what can be said abou clock that has ceased to run—it s has the correct time twice each hour period.

To a much lesser degree, the sa can be respectfully said for "T Word Alone," not because of its m sion, but rather because of its appro and possibly because of poor timi The church is presently more inter ed in merger than it is in WCC.

I am writing this, however, to that every person read the forthcom issue of the "Word Alone" when comes to you. It was written by outsider to the ELC. Dr. Herm Sasse of the Evangelical Luthe Church of Australia and the aut of "Here We Stand" and "This My Body" wrote the feature articl this issue of that paper.

(The Rev.) LEIF I. MONSON
Irwin, Iowa

Pastor's Wife Replies

►While I found the letter from Schutte (March 1 issue of LUTHE HERALD) very interesting, I do that it may leave many readers wi rather false picture regarding pa salaries today.

A news item I read in yesterd paper will serve to illustrate wh mean. Basing my remarks on this n item I could say, "The Departmen Agriculture is authority for the s ment that the farmers in one stat our union had a net income of $ during 1959, thus placing them o income level comparable to the highly paid professions in our c try."

The statement, though true en as it stands, would quite possibly the false impression that this is to extent indicative of the national farm income in this country. (Ac ly, the same news item states average net farm income in N Dakota for 1959 was $3,150, and nesota, Wisconsin and South Da were all lower yet.)

I feel this is exactly comparab Mr. Schutte's statement regarding tors salaries in "one of the la districts of our church" avera $6,600. While this may be true, tricts are large where there is the

entration of congregations and pas- (and mostly located in cities, I ld guess), and therefore the aver- salary there would be a poor indi- r of the national average salary of ors in our synod. If he had taken of our geographically smaller dis- s in the midwest where the con- ration of pastors is much greater, sure the picture would be quite erent.

Iy husband is pastor of a three rch rural parish. I don't feel his ry is particularly out of line with number of parishioners here and r means. But it does irk me to read etter like that from Mr. Schutte, ch it seems to me almost purposely represents the facts.

do agree with him that it is un- e to tack so many "extras" onto pastor's salary. If it weren't for ing to figure it out for purposes of ome tax and social security, per- s the majority of pastors themselves uldn't have too accurate an idea of at their net income was. How can parishioners possibly have a clear a of their pastor's net income, when y don't even know what the car ense, pre-requisites, et cetera, run?

Mrs. Lucille Quanbeck
Sharon, N. Dak.

ver Too Old

In the woods they have a saying, o man can handle an axe until he's enty." It takes that long to use it e a knife, peeling off the bark. How ch more the Sword of the Spirit— o-edged which is the Word of the rd! Rightly to divide the Word re- ires more maturity in individual ap- cation than any calling. Several ishes recently visited remind me in that the best youth pastors are en past retirement age! Our most ted preacher of the living Christ teen-agers will soon be ninety-five! n America's cult of youth-worship can be thankful one calling re- ires maturity more than any other he ministry of the Word.

A young parish where I preached week told me, "We called a man o was sixty-three. We have enough rgy, but we need a Shepherd with lgment and wise direction."

President Boe used to say, "There is no age in the Kingdom." And what indeed are 100 years in the life of an eternal people! But aging counts for the finest flavor in youth ministries. Many a youth is like myself—in that mature man of God I see what the grace of God can make of man, and I give myself to Christ for a life of service.

(The Rev.) C. L. Hinderlie
Minneapolis, Minn.

Agree

► I feel that I must express my appreciation of your editorial in the last issue of the Herald. Had controversial issues in the past been met with beautiful Christian spirit of love, maybe many things might have been different. If that spirit of answering does not correct "vision," I can't see what might.

Thank you and God's continued blessings upon your work. It has been excellent.

Sincerely,
(The Rev.) H. S. Froiland
Sunburg, Minn.

Disagree

► We read your editorial and the "Open Letter" by Dr. Mars Dale in the April Lutheran Herald. We were very disappointed in your criticisms of the *Morning Glory* and *The Word Alone*. We are in full accord with both of these papers, and of both the editors, and know they are not seeking to attain martyrdom but want to stand up for the truth.

It was also stated that what is said or written must be spoken in love. Jesus is love but he spoke very harsh words to those who sin as in Matthew 23:13-33. All God's prophets in the Old and New Testaments who spoke out boldly against sin were unpopular and persecuted and many put to death.

We cannot agree with Dr. Mars Dale that "pulling out" would be cowardly or the easiest thing to do but we feel it would be the right thing to do.

Contrary to the way Dr. Dale feels we feel we need a real God-sent revival in our Lutheran Church.

Mr. and Mrs. Kenneth Ness
Minooka, Ill.

Praise for Olsson

► Your records will show, I believe, that I was a charter subscriber to Lutheran Herald 44 years ago. Except for the time I was in the "Overseas Theatre" during World War I, I have not willingly missed a single issue. Hence, I believe I may qualify as a loyal and constant reader.

Had I during the past 44 years evaluated the Lutheran Herald as being "stuffy," I certainly would have long since canceled my subscription and ceased reading your excellent publication.

However, I've had now for some months the feeling that the peerless pages "Light Dappled With Shadows" by the inimitable Karl A. Olsson seem to be like a refreshing breeze missing in the Lutheran Herald until you featured his God-given talents, as a writer, theologian, and inspirer for our edification.

During the past few months, I have read on the Correspondence page praises and criticisms in re "Light Dappled With Shadows." We live in the United States—where the right to voice opinions is sacrosanct. So I respect Olsson's critics! My hat is off to his admirers!

Karl A. Olsson I do not yet know personally. However I know that his contributions are the dedicated reflection of purpose that has made him the enemies by which he is distinguished and the friends by whom he is admired.

If, as, and when the Lutheran Herald ceases to exist, I hope and pray that Karl A. Olsson will be a contributing writer in the new periodical of "The American Lutheran Church."

I bespeak the prayers of others who regard Olsson similarly.

While I am only a layman, I have the temerity to suggest that all pastors use Olsson's superb "Go Go and the Welfare Board" (page 15, April 5, 1960 issue) as a text for a sermon soon—what with the Summit Conference, etc., etc. impending. The last paragraph in that message is the best answer to Russia I have read to date and our "weapon."

Joseph N. Sletten
Pasadena, Calif.

Lutherans In Brazil

The second meeting of the Executive Committee of the Lutheran World Federation since the Minneapolis Assembly in 1957 was held the last week in March in Porto Alegre, Brazil.

When it became known that Porto Alegre would be the place of meeting, there was only a very hazy response of recognition in my mind. Imagine the chagrin at my feeble geographical knowledge when I discovered that Porto Alegre is a city with the same population count as Minneapolis. Its skyline is a small replica of Manhattan Island in New York. From my hotel window I could count eleven office buildings now in process of construction. This is an illustration of the burgeoning expansion in building and industry in the Brazil of today.

The Lutheran Church of the Augsburg Confession, a Church of 500,000 members, was host to the Executive Committee. Nowhere has the Executive Committee been received more warmly and its work followed with greater interest than in Porto Alegre.

On Sunday, March 20, I brought a greeting at the morning service of the Martin Luther congregation in this city. The pastor is a fifth generation Brazilian, but he conducts most of the services in German. New immigration from Germany has tended to postpone the day when Portuguese, the national language, might become the medium of instruction and worship. But the transition is on and in one congregation, with whose pastor I visited, Portuguese is the only language that is used. This congregation is experiencing what our congregations learned three and four decades ago when English services were provided each Sunday: persons of non-Scandinavian and non-German background are drawn to the Church when the Gospel is proclaimed in the language of the people.

The missionaries whom our Church has sent to Brazil are at work in an area about 500 miles north and west of Porto Alegre. This is an area of Brazil into which new settlers have been pouring from the east for the last ten to twenty years. The westward march is not unlike that of the Scandinavian settlers who left the northern Illinois, southern Wisconsin, eastern Iowa and Minnesota settlements for western Minnesota and the Dakotas.

We have a fine group of young, able, and devoted missionaries at work in this pioneer area of Brazil. All their work is done in the Portuguese. Conscious eff is being made to co-ordinate their program with home mission work of the Lutheran Church of the Au burg Confession. And there is every indication tha good working relationship is being established.

—Fredrik A. Schiot

Wisconsin Progress

(Continued from page 5)

school board to set the hours of each school day dur which school shall be in session has already been in duced to the legislature. When the lawmakers rec vene, there will undoubtedly be a further public hear and further debate in the legislative chambers. Witho a doubt a centrally important matter will be the ex of favorable public opinion sensed by the legislat The challenge to church members to make known t concerns in this regard is unmistakable!

In 1959 the WMF of the ELC led the support gi to the bills which were so narrowly defeated. It is tainly to be hoped that it, together with other organ tions of the church, will again mobilize their effort keep church members alert and expressing their cerns and support actively—in ways that actually ge the immediate attention of their assembly men senators.

Forty states already have legislation and interp tions which provide for released time or dismissed religious instruction. While such instruction periods be abused—principally through inadequate teac programs provided by indifferent churches, such ins tional programs have been of great blessing in thous of communities! Our three merging churches 100,000 children in the state of Wisconsin who c potentially benefit from appropriate legislation ma possible released time or dismissed time religious ins tion. No responsible church member can lightly ig his obligation to take definite action in such a situa

The state of Wisconsin brings to the fore an issu responsible church membership which really lies a doorstep of each of us. And the main issue in respon community action has to do with sensible interpret of laws and constitutional provisions so that the p of the present times, and the needs which they pr and the desires which they make manifest, are s by the decisions of governmental bodies.

Decrepit Ethics

Urbanity at Urbana

he firing of Leo F. Koch, moss specialist at the versity of Illinois, for airing questionable views on al behavior in the student newspaper has released mber of passionate reactions in which it is possible iscern the muddy thinking of our time. Dr. Koch ndoubtedly a limited mind nourished for 25 years he gruel offered at secularized American universi- He sounds like a man who learned his speech at feet of a disillusioned Sunday school teacher in- cting in biology at a state university in 1935. The day school teacher had read three pages of Darwin's *gin of the Species,* two pages of Freud on dreams, some newspaper utterances of Bertrand Russell on e love." He had then written a letter of resignation is Sunday school superintendent and had begun to buse young minds of prejudice, using such terms as ctorian" (a rich and evocative adjective!), "hypo- cal," "puritanic," and "frustrating." It is clear from fessor Koch's utterances that neither his ideas nor style has much deeper rootage.

Secret Weapon

r. Koch is hence not to be feared as a secret weapon ched against our moral universe by demonic powers. ked at in the light of reason, his blast-off is minute ugh—the timid ffft of a small and wet firecracker, not unlike the shallowness one encounters in fra- ity bull sessions and barracks forensics.

What is much more significant than Dr. Koch's let- is the point of view he represents and of which he rather lamentable spokesman. In all fairness to graying sergeant in the vast academic army, is attitude so different from that expressed by the erals and commanders-in-chief, the VIP's and dis- uished guests? Is not Lord Russell an honored st on some campuses and do we not have the highest rd for our courts, the confused moral philosophy which led not long ago to a defense of qualified ltery?

Convention and Conviction

r. Koch, alas, speaks not only for himself but for ions of poorly informed, morally illiterate Ameri- —some in the highest places—whose principles of duct are drawn from the most questionable sources. l the situation is not helped by President Henry's reference to "commonly accepted standards of morality," which have been violated by Dr. Koch. Is acceptation really a sufficient standard of rightness? Can we live only in consciousness of what the community at this moment considers fit and fair?

Ancient Dialogue

It is not a new problem. It may be useful to listen to what Socrates in his way and Aristotle in his way say about ethics. There has always been an ethic of popular assent. The thing to do. The learned Greeks challenged this merely conventional ethic. If we draw our principles only from habit, we may find that vice is also a habit and who is to judge? As Reinhold Niebuhr once said, are we to heed the community even when the community turns out to be the devil?

Reason and Revelation

We need to recover an ethic which is more than practice, more than custom. The good life, even in the eyes of the Greeks, was more than a minimum to keep society orderly. It was something so ultimately harmonious that the soul was ravished by the idea of it. What the Greeks sensed dimly as a proportion, the Christian testified to seeing in the Incarnate Holiness and to receiving as a grace. Goodness was not a burden or an indignity but a blessing—it was life from the dead. Goodness was the life of the incarnate, crucified, and risen Lord within my mortal life. And the life I lived by faith—its shyness, its purity, its lowliness, its curious blend of graveness and joy—this life was so much better than the fevers of the pagans that I would die rather than let it go.

Now Dr. Koch has described this life of the Christian as "downright inhumane" and "outrageously ignorant." And he has introduced for our consideration the ancient indulgences. Can it be that Dr. Koch feels this way about the Christian life because he has never examined it or never encountered it in flesh and blood?

For the Family Altar

J. R. Heste

Toward the Fourth Sunday After Easter — *His Prayer*

The Epistle: Hebrews 5:1-10 • The Gospel: John 17:9-17

Monday, May 9

CONSTANT

Mark 1:35

And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.

Perhaps Jesus was preparing for an especially hard day. But this was not the only day Jesus opened with a long conversation with the Father. All through the day He continued in this vital contact with the Source of His power and leading. Jesus prayed before meals, as He did with the Two at Emmaus, and at the Last Supper. He also spent whole nights in prayer. This leaning on God was so important to Him that His Disciples marvelled at His prayer life and how it made Him strong to do the work He had come to do.

Dear Father, our Saviour in His prayer life had no means that are not available also unto us. Teach us to be dependent upon prayer, and every step of the way through every day, lean heavily upon You. We have great need of this blessed gift. Amen.

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Tuesday, May 10

IN CRISES

Matthew 26:36

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray."

Jesus not only prayed constantly; He also prayed when He was under the stress of work, and when He was facing a crises. This distinguishes Him from many who do not pray except when they are *forced* to pray; when there is nothing else to do except to cry out to God. When Jesus was facing the cruelest thrusts of the enemy at the close of His life, He turned to the Father in prayer; He struggled in prayer. And when He came out of the garden He was ready because He was strengthened by prayer.

I thank You, gracious Father, that in times of trial I may come to You in prayer, and You will hear me. Forgive me for not using prayer at all times, and for not meaning business in good days as I do when the pressure of life is on. Amen.

+

Wednesday, May 11

DEDICATION

John 17:1

When Jesus had spoken these wo he lifted up his eyes to heaven and "Father, the hour has come; glorify Son that the Son may glorify thee."

The Seventeenth Chapter of Jo Gospel is devoted entirely to the Priestly Prayer of Jesus. This P has been called the Cathedral Windo the Gospels, because it is filled with beauty of the high purposes of C to bring the world of sinners to This prayer also portrays to us the of Man dedicating Himself to His ther and the mission He was sen accomplish. Jesus burned out His for the Church.

Give us eyes to see the beauty of Prayer, dear God, and to see deep the truth by which alone we can We thank You, gracious Father, through Jesus we know You, and in His Name we are kept. Amen.

+

Thursday, May 12

IN LOVE

Luke 23:34

And Jesus said, "Father, forgive them; for they know not what they do."

The first utterance Jesus made from the cross was in the form of a prayer, and it was a prayer for the sake of others. These "others" were not those who had been close to Him in His life; they were those who had brought about His death, they were His enemies. Here was reflected the great love and Jesus for all mankind, and particularly for those who were sinning. He did not pray for Himself in this instance; His thoughts were for those who needed the grace of God. Greater love, indeed, has no man, than the love Jesus showed even as He was dying.

How easy it is for us to pray for those who are close to us, O God. But how bitter to pray in earnest for those who may not be our friends. Teach us that at this point our prayer life is tested for its sincerity. Help us to pray even for our enemies! Amen.

Friday, May 13

MEDIATORIAL

Hebrews 7:25

Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

Scripture teaches us that Jesus, in His session at the right hand of God the Father, conducts His Mediatorial Kingship. And in this we have great comfort for He is concerned over us and our needs, and He prays for us. "We have an advocate with the Father." Jesus trusted prayer for what it would do for Him; Jesus uses prayer now for what it can do for His children on earth. This truth gives us pause if we tend to be careless; it gives us strength if we tend to be faint, or feel overburdened with life.

How good it is to know, gracious Jesus, that You pray for Your own. Teach us to widen our prayer concerns so that all people shall be drawn into the circle of our prayers. We would intercede for those who need to be awakened, encouraged, unburdened.

Saturday, May 14

OUR PRAYERS

Isaiah 45:11

Thus says the Lord . . . "Will question me about my children, or mand me concerning the work o hands?"

The right answer on the part believer who knows the art of is yes. God wants us to pray a "question" Him, and "command" all of it, of course, in the right Prayer is an art that must be learn experience. It is far bigger than "gi prayers, so characteristic of those do not know how to pray. To how to pray is to be possessed by plan, to be filled with God's tho and to be driven by God's passio the world. When prayer does this vital and effective.

Make prayer as real to me breaths I take, blessed Jesus. Help be at home in prayer in good days as evil. Let prayer give me peac order, love for others, and a hea mind filled with Your eternal pu Amen.

yers for Premier

nurch leaders in South Africa ex-sed shock at the attempted assassi-on of Premier Hendrik F. Verwoerd urged prayers for his speedy recov-

: the Dutch Reformed church in debosch, a suburb five miles from city, where Dr. Verwoerd is a reg- Sunday worshipper, prayers for were said throughout the day.

t Masses in all the Capetown an Catholic churches, congrega- also were asked to pray for the nier. Similar requests were made her Christian churches and in Jew-temples where special prayers had dy been inaugurated for a speedy ement of the country's racial prob-

was noticeable that no Anglican esman expressed concern over the oting of Dr. Verwoerd. In St. rge's Anglican Cathedral — home ch of Dr. Joost de Blank, Arch-op of Capetown—no special refer- was made at Sunday services to ttempt on his life, although prayers said for "all those who are sick suffering."

egree Mills" Investigated

r. Arthur S. Flemming, Secretary Health, Education and Welfare, has osed plans to confer with religious ers on the problem of "degree " in the field of education.

ne secretary said he felt such a ing would be advisable "inas-h as degree mills frequently award lled religious degrees."

ccompanying his statement was a of 30 alleged "degree mills" most nem so-called Bible schools, theo-al seminaries or divinity schools.

mmenting on the secretary's an-ncement, Dr. Jesse H. Ziegler, as-te director of the American As-tion of Theological Schools, said New York that his agency would xtremely interested in, and would ome, a study of the questionable ols.

r. Ziegler said the association, if invited, would gladly participate in any discussion of the "degree mills" as proposed by Dr. Flemming. The AATS is the recognized accrediting agency for theological schools in this country.

In his statement, Dr. Flemming said the U.S. Office of Education had compiled and publicized a "list of alleged educational institutions whose activities are questionable because they purport to grant educational degrees without academic performance.

He pointed out that the education office obtained the information about the institutions from a questionnaire submitted to the schools.

The secretary charged the "degree mills" with "undermining the reputation of American education at home and abroad and with creating hostility toward this country on the part of their overseas victims."

Bryan Still Speaks

The United States Senate marked the 100th anniversary of the birth of William Jennings Bryan by listening to a recitation of his short, but famous essay on "Faith."

Bryan ran unsuccessfully for the Presidency three times, in 1896, 1900, and 1908. He was Secretary of State under President Woodrow Wilson's first administration.

Sen. Robert C. Byrd (D.-W. Va.) read the essay to the Senate. Its text follows:

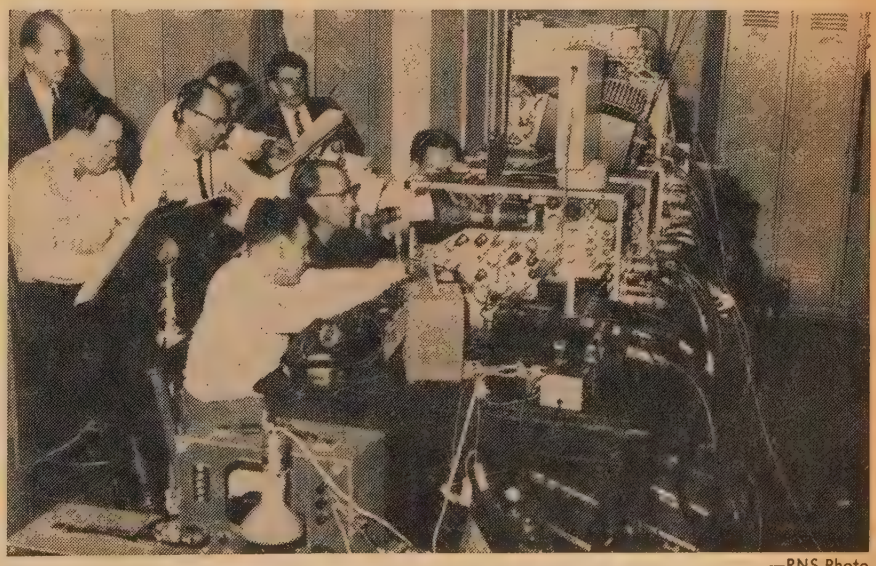
Faith is the spiritual extension of the vision; it is the moral sense which reaches out toward the throne of God and takes hold upon those verities which the mind cannot grasp.

The great things of the world have been accomplished by men and women who had faith enough to attempt the seemingly impossible and to trust to God to open the way.

Faith is a heart virtue; doubts of the mind will not disturb it if there is faith in the heart.

Faith in the triumph of truth, because it is truth, has ever been an unfailing source of courage and power. Faith leads us to trust the omnipotence of the Ruler of the Universe, and to put God's promises to the test.

Faith is as necessary to the heart of the individual as it is necessary to world-wide peace. What can equal the consolation that comes from reliance upon the care of Him who gives beauty to the lily, food to the fowls of the air, and direction to all?



—RNS Photo

BEHIND THE SCENES—Viewers at home see only the colorful beauty of Easter services in Washington's Episcopal cathedral. Behind the scenes is a maze of wires and equipment. Shown above.

Surgeon Volunteers for Mission At Own Expense

A surgeon who says he once "didn't believe in spending money for missions," will serve three months this summer as a Southern Baptist medical missionary in Nigeria at his own expense.

"I'm too old to receive an assignment as a missionary from the Foreign Mission Board," explains Dr. David D. Fried, 46, of Bethany Okla., near here. "I'm making this trip to Nigeria because I feel I just have to."

Dr. Fried's eyes were opened to the importance of missions, he says, while serving as a flight surgeon with the U. S. Air Force in the Pacific during World War II.

"In central New Guinea, I saw the change in natives with whom Christian (Lutheran) missionaries had worked," he recalls. "I did some medical work among the natives myself. And I changed my mind about missions."

Disqualified by illness for service under the Foreign Missions Board after returning home, he later recovered but had passed the age limit. "But I never lost my desire to help peoples of other lands."

Dr. Fried will be accompanied on his short-term mission to Nigeria by his wife, Elsie, and their two sons, 13 and 8, and daughter, 11. Mrs. Fried, who has had some nurse training, will assist her husband.

The surgeon will be assigned to one of five hospitals of the Nigerian Baptist Mission of his denomination.

100 YEARS FOR JANE

A joint resolution calling for national observance of the 100 anniversary of the birth of Jane Addams, noted pioneer in social work and efforts for international peace, was introduced in Congress.

The resolution calls for the President to issue a proclamation urging the nation to pay tribute to Miss Addams, who was born September 6, 1860 in Cedarville, Ill. Mrs. Church advised the House of plans that are going forward in Chicago for observance of the centennial.

Meanwhile, there is also a bill calling on the Post Office Department to honor the centennial of Miss Addams' birth with a commemorative postage stamp.

Lutheran Evaluates White House Conference

An optimistic note was sounded in Washington, D. C. by a Lutheran welfare official at the conclusion of the Golden Anniversary White House Conference on Children and Youth.

The Rev. Luthard O. Gjerde of Minneapolis, Minn., asserted that such a tremendous gathering of concerned people cannot help but have a profound effect in the direction of better care and deeper concern for America's children.

Mr. Gjerde is executive director of the Lutheran Welfare Society of Minnesota, vice-president of the Lutheran Free Church and chairman of the National Lutheran Council's Division of Welfare.

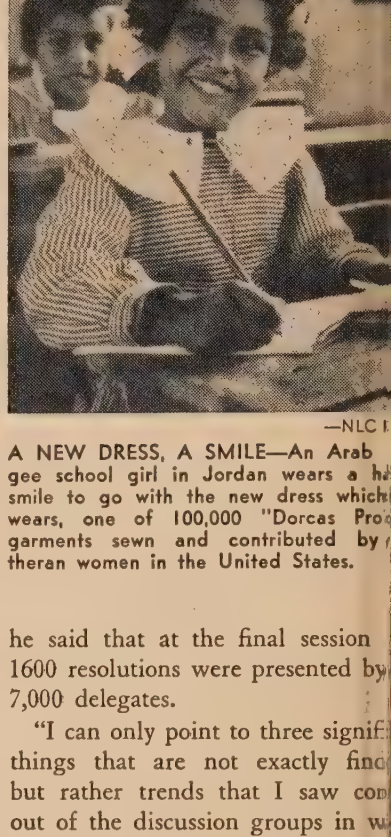
Serving as a vice chairman of the President's National Committee for the White House Conference was a minister of the United Lutheran Church in America, Dr. William J. Villaume of New York, who is a home missions executive of the National Council of Churches.

Other Lutherans who participated in the conference as speakers included Dr. Clarence C. Stoughton, president of Wittenberg University at Springfield, Ohio; Dr. Joseph Sittler of the Federated Theological Faculty at the University of Chicago, and Dr. Harold Haas of New York, executive secretary of the Board of Social Missions of the ULCA.

Mr. Gjerde said that he has always respected the dedication of clergymen and social workers to the well-being of children and youth.

However, he pointed out, "In this White House Conference it became evident to me that all these people—doctors, nurses, lawyers, teachers, guidance people—and all these many disciplines gathered together in the human service professions share this same earnest dedication to the well-being of children and youth and this is a very reassuring thing for our country!"

In response to a question about important findings of the White House Conference, which was held from March 27 to April 2 in Washington, he said that at the final session 1600 resolutions were presented by 7,000 delegates.



—NLC I

A NEW DRESS, A SMILE—An Arab gee school girl in Jordan wears a h smile to go with the new dress which wears, one of 100,000 "Dorcas Pro garments sewn and contributed by theran women in the United States.

"I can only point to three signif things that are not exactly fin but rather trends that I saw co out of the discussion groups in w I participated," he replied.

"First there is a great need f kind of family life education tha volves parents and children tog in the actual experience of famil ing. This has to come someho other to involve the schools, too. how this will come about I know, but parents and children to learn to communicate together to learn to understand one anot

"In the second place, it's ob that there is tremendous need fo form laws governing marriage divorce in America.

"And finally the third trend i obvious need for coordinated val search into the dynamics of famil and family life education itself."

Mr. Gjerde said the conferenc duced "a great deal of testing o ideas and many of us will carry into our own home situations convictions and new determinati make our services and our co more valid for people right whe live."

t New Officers

vo division committees of the Na-l Lutheran Council elected new rs at their semi-annual meetings hicago recently.

amed as chairman of the Division utheran World Federation Affairs Dr. Henry F. Schuh of Colum- Ohio, president of the American eran Church. He succeeds Dr. klin Clark Fry of New York, dent of the United Lutheran rch in America.

he Division of College and Uni- ty Work elected Dr. Sidney A. l of Minneapolis, executive direc- of the Department of Christian cation of the Evangelical Lutheran rch, as chairman. He is director- of the Board of College Educa- of the new The American Lu- an Church.

r. Rand succeeds Dr. Gould key of Washington, D.C., who is ing from the committee, on which as served since its beginning 15 s ago. Dr. Wickey, retired last after 25 years as executive secre- of the Board of Higher Educa- of the ULCA and is now execu- secretary of the National Luther- Educational Conference.

dish New Testament Art Edition Dedicated

he first art edition of the Yiddish Testament — five years in the ing—was dedicated at special serv- at Emmanuel Lutheran Church, more, Md.

he Yiddish New Testament, trans- l from the Greek, is the work of Rev. Dr. Henry Einspruch, pastor he Salem Hebrew Mission in Balti- e.

is the second edition of Dr. Ein- ch's translation, the first having published in 1941 with a printing 5,000 copies.

ore than 15,000 copies of the new on have already been distributed England, France, Germany, South ca, Mexico, Brazil, Canada and the ed States. Type was set on a otype machine owned by the ew mission and operated by Dr. Mrs. Einspruch. It is one of three hines in the United States equipped Hebrew and Yiddish typography. r. Einspruch is in his 40th year at the Hebrew Mission which he organized. He was born in Austria and came to the United States in 1913.

College Development Begins

The first construction objective in the newly launched 20-year development program at Augsburg College, Minneapolis, Minn. has been achieved.

Groundbreaking ceremonies were held in April to begin construction work on Si Melby hall.

The new building, named after a former professor and coach, is a multi-purpose auditorium-gymnasium. Construction will begin immediately with completion scheduled for March 1961.

Augsburg is an institution of the Lutheran Free Church.

Name Radio Station

"Voice of the Gospel" is the name by which the Lutheran World Federation will operate its African radio station, Dr. Sigurd Aske, director of the service, disclosed at LWF headquarters in Geneva.

He said also that the federation's projected station will be located in or near Addis Ababa, capital of Ethiopia.

Dr. Aske reported decisions on these matters on returning here from negotiations with the Ethiopian government concerning the LWF's charter to broadcast in that country.

While operating under the name "Voice of the Gospel," the station will be authorized to use in its broadcasts the call letters "LWF" and "such other designations as (the federation) may elect," Dr. Aske said.

Seattle LBI Plans Summer School

The annual summer school of the Lutheran Bible Institute, Seattle, Wash., will be held beginning June 26 and will continue for five weeks. Courses will be offered in Pauline letters, Old Testament personalities, and prayer.

Studies are arranged by weeks making it possible to attend from one to five weeks without loss of continuity. Those taking the entire course may do so for credit. A recreational program has been planned. Registration is open to any high school graduate. For information write the Registrar, 13016 Greenwood Ave., Seattle.

Teddy Bears Make New Life for Refugee

A steady line of teddy bears marching solemnly out of an Austrian workshop is the symbol of a new productive life that Lutherans made possible for a Rumanian refugee named Martin Schenker.

Born 48 years ago, Martin grew up to have his own shop in his homeland. In 1942 he was drafted into the army under German occupation. Two years later he was severely injured. His right leg was left stiff and 8 centimeters (3 inches) shorter than the other.

There were dark years that followed. He was in a hospital in Austria for three more years, undergoing 26 difficult operations, 16 blood transfusions. He did, however, meet his future wife in the hospital.

They married in 1947, and moved into their Austrian refugee home—a bathroom. They slept on the floor, minus mattresses, and stayed in their furnitureless "flat" for five years.

But Martin was determined. Still an invalid, he began making house shoes from waste material, jewelry from nickel plates, and toys from odds and ends in people's backyards. Then he thought of animals.

He drew patterns for a teddy bear. His wife helped him sew. The project was such a success that while hobbling on crutches to an exhibition, he sold five as yet unmade teddy bears.

At a later fair, the handicapped refugee found himself with thousands of orders for his bears. Friends helped with materials and sewing machines. Within two weeks he had eight refugee women working for him.

Three busy and healthier years later, he had achieved his master's trade certificate in toy production and was ready for independence—and capital. Lutheran World Service came to his help.

That was in 1952. Today, Martin has found that his teddy bears and the self-help loan made him an independent citizen and manufacturer—and an asset to the country of his asylum.

His five-year loan is repaid. He has four daughters (aged 14, 11, seven and one), a self-contained home and workshop, and a staff of more than a dozen.

The teddy bears are steadily marching out.

Ora et Labora . . .

Youth Dedicate Summer to Work Camps

Forty-six ELC youth will be spending their summer in physical labor and intellectual companionship with European youth under the auspices of the Young People's Luther League.

These young people will pay their own way in transportation expenses and are giving up all chances of earning money from summer work for next year's education.

The Lutheran World Federation Youth Exchange has allowed eight ELC youth (ages 18-24) to study and discuss the problems confronting youth in all countries which are common to these times. They will be part of a group of 60 Americans attending the conference in Lausanne, Switzerland from July 13 to 24. Nine full weeks will be spent by these youth as they visit the homes, recreation and retreat centers and churches of the European peoples.

The first weeks will be spent in groups composed of American and European youth, each group assigned to various countries and points of interest, coming together on July 8 at Hessen, Germany, for pre-Lausanne discussions. After the World Christian Youth Conference of The World Council of Churches in Lausanne, all the Lutheran participants will meet in a Summaric Conference from July 25 to 27. After that time, the youth will be free to travel at their leisure.

On the ELC scene, 38 college-age youth from all walks of life will be traveling to Norway under the direction of the Volunteer Services Program for experience in a Foreign Work Camp. On June 6, two teams will sail from Montreal and New York for England where they will visit Hothorpe Hall and do some sightseeing in London and the surrounding countryside. One group of 24 will head for Vaksvik, near Sunnmøre, to help Norwegian youth put finishing touches on a dormitory, cafeteria and chapel in a ski lodge. This camp will be from June 26 to July 9. In Budor, Norway, another group of 15 will help build a dormitory in the same area where the first International Work Camp took place four years ago. This group will work from June 23 to July 10. The rest of the summer will be free for these youth to travel as they choose.

The Reverend Carlyle Holte, St. Olaf College teacher-, presently studying in Scotland, will be the American in charge at Vaksvik; Norwall Hessen, pastor, the Norwegian head. For Budor, George Johnson, a senior at Luther Seminary, will take charge of the team from New York and will be joined by the Reverend Torolv Magelssen in Norway.

Six hours of work a day will provide a large portion of activity for the European and American youth at both these camps. But study and discussion will also be important, as ora et labora—pray and work—becomes the theme for the weeks spent together. Bible studies led by the youth and adult leaders in charge, as well as discussions based on a group of select books will be held daily. Evenings will include an emphasis on cultural exchange with either guest speakers or informal chats by youth from both sides of the Atla

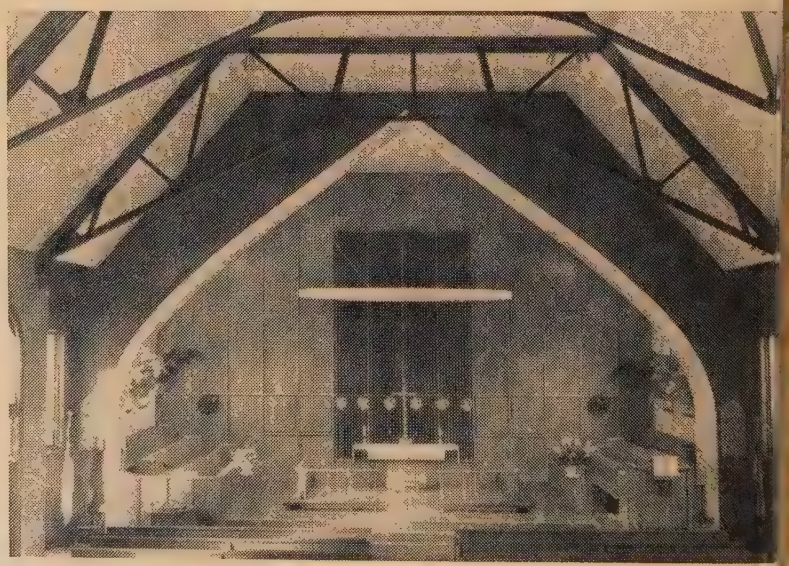
On the domestic scene of the Vo teer Services Program, 25 young ple will be traveling for nine w this summer, visiting Bible Ca and parishes within the ELC, sp ing their days as counselors, visi office workers, recreation direc etc., as the needs demand. Five te of five persons each will travel f Colorado to New York, Michiga the south, providing help where needed and gaining experience church work as they participate leadership capacities. Board, room transportation is provided by Youth Office and the Bible cam parish that use these Caravaners. member of the team will receive $25 a month for "pin money" be passing by opportunities for sum employment.

A week-long briefing school is for these volunteers at the Lu Seminary in St. Paul, with trai in leading Bible studies, counse visiting, teaching and so on, by Youth Office staff.

ELC Membership Gains

The Evangelical Lutheran Ch reports its latest official annual s showed a baptized membershi 1,153,566.

The church gained 34,445 me during 1959, said Dr. O. H.



CHANCEL REDEDICATED—Beauty, simplicity and modern design blend in the remodeled chancel of United Church, Red Wing, Minn., shown above. The new c was dedicated recently by Dr. E. C. Reinertson, president of the Southern Mi district. The Rev. Howard T. Cole is pastor of the church.

general secretary. That was an ase of 3.07 per cent over the 1958 membership of 1,119,121.

ıe new statistics released by Dr. : covered membership up to the of 1959. They included a total ,672 churches in the U.S. and da served by 1,613 pastors.

nada's 66 churches showed an ase of 5.49 per cent—a faster rise the increase of 3.01 per cent for Jnited States. The ELC has 27,699 zed members in Canada.

ster growth in any division—8.18 cent—was registered in the Cali- a District, which covers Califor- Nevada, Utah, Arizona and Ha- The Pacific District (Washington Oregon and Alaska) grew by 6.81 cent.

l other districts also showed mem- ıip gains. Largest numerical in- se was in the Eastern District es east of the Mississippi River), re 7,746 were added. The South- Minnesota District added 6,046.

ıe statistical survey showed The : had 754,431 confirmed members ıe end of 1959—a gain of 2.66 cent over the 1958 figures.

ıe church reported 344,710 Sun- school pupils and 46,005 teachers, ificant gains over the 1958 figures ch were 328,611 and 39,900 re- tively.

aluation of property owned by : congregations rose to $222,017,- at the end of 1959. This compared $205,089,438 the previous year.

debtedness of local congregations bed to $43,025,430, from the earlier re of $37,779,982. Local congrega- al expenses during 1959 totaled 949,293 compared to $35,600,914 previous year.

oral Schools Planned

wo Choral Schools are being ned for the month of June under leadership of Paul J. Christiansen, rman of the Department of Music Concordia College. The first school be held at Rocky Mountain Col- Billings, Montana, June 12-18, second at Denver University, Den- Colorado, June 19-25. Mr. Kurt isk, manager of the Concordia ege Choir, is also manager of the ols.

May Church-of-Month at Williston, N. Dak.

The rapidly-developing northwestern part of North Dakota is the location for the church-of-the-month for May. Gloria Dei Lutheran Church is being organized in the northwestern section of Williston, which has become the business center for the surrounding oil fields. Williston now has a population of 12,000, having doubled in size since the war.

The site of Bethel Lutheran Home, Williston attracts many older people from surrounding communities when they retire, as well as drawing young people to job opportunities. The ELC has one other congregation in the city.

Obituaries

The Rev. Albert J. Towe, visitation pastor at Santa Monica, Calif., died Jan. 27 after a sudden heart attack. He was born Dec. 10, 1891, at Cylinder, Iowa. He served in the army during World War I and was graduated from St. Olaf College and Luther Theological Seminary. After ordination in 1923 he served as pastor in Patterson, San Diego, North Hollywood, and Auburn, Calif., South Bend, Wash., and Portland, Ore., before going to Santa Monica. Funeral services were held at Santa Monica, with interment in Silverton, Ore. He was married to Beatha I. Haugen in 1924. Survivors include his wife, two sons, and three daughters, all pastor's wives.

The Rev. Nils S. Magelssen died April 1 in LaCrosse, Wis. He was retired. He was born March 19, 1880, at Highland Prairie, Minn. He attended Lutheran Normal School, Luther College, and Luther Theological Seminary. After ordination in 1907 he served pastorates at Lee and Capron, Ill., and Highland Prairie parish, Peterson, Minn., until his retirement in 1949. He was married in 1909 to Clara Johnson, who preceded him in death. He is survived by one son, the Rev. Nils S. Magelssen, Jr. Funeral services were held at Highland Prairie.

The Rev. Lauren J. Bloom, 27, died suddenly Feb. 18 at Chinook, Wash. He was born May 3, 1932, in Tacoma, Wash. He was graduated from Pacific Lutheran College and Luther Theological Seminary. He had served the parish in Chinook since his ordination last summer. He was married to Judith Omli in 1957.

Dr. Jesse P. Pflueger, retired Pacific Lutheran College professor, died April 7. He was born June 6, 1888, in Columbus, Ohio. He was graduated from Capital University and Seminary and studied tropical medicine at Tulane University. En route to missionary serv-

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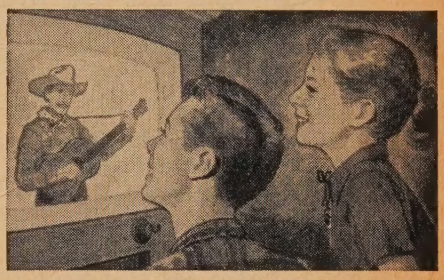

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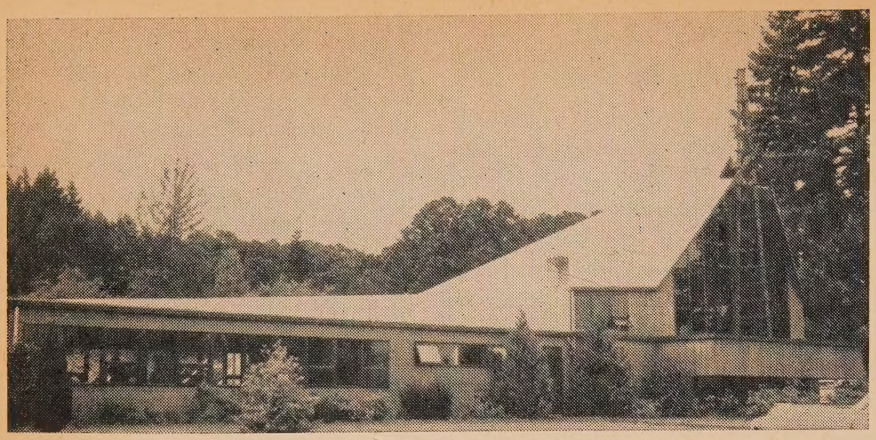

OREGON CHURCH DEDICATES—Shown above is the new educational addition at Fir Lawn Church, Sweet Home, Ore., dedicated recently. Included in the new construction are classrooms, offices, chapel and kitchen facilities. Dr. H. L. Foss, president of the Pacific district, conducted dedicatory rites. The Rev. E. D. Tollefson is pastor of the church.

ice in India, he studied at Leipzig University in Germany. He was forced to return to America when World War I broke out. He served as pastor in Seattle until 1930, before coming to PLC. He had been a part time instructor since his retirement. He is survived by a daughter and five sons, two of whom are pastors in the ALC.

The Rev. Oscar M. Langehough, pastor of Faith Lutheran Church, Chicago, died April 7. He was born Sept. 25, 1895, at Mabel, Minn. He was graduated from St. Olaf College and Luther Theological Seminary and was ordained in 1919. He served pastorates at Plaza, N. Dak., Spring Valley and Lyle, Minn., and Portland, Ore., before going to Chicago. While there he organized Messiah Lutheran Church and served it until a pastor was called. During World War II he served as pastor in war housing areas under the National Lutheran Council at San Diego, Calif., and Vanport, Ore. He was married to Mabel Heidenberg in 1922. He is survived by his wife, two sons, and a daughter.

BOOKS WANTED

The archives of American Lutheran Church is anxious to secure certain books dealing with the ELC which are lacking. Does anyone have copies of the following, which you might be willing to donate to a good cause?

Annual Report ELC, Volumes for 1917-1924, inclusive. Earlier editions of "Who's Who" among the pastors of our Church. Only the current volume is at present in the archives.

If you can help in this worthwhile project, please drop me a line! Dr. O. G. Malmin, 426 South 5th St., Minneapolis 15, Minnesota.

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Small rural church needs 20 or 22 choir robes. Will pay postage. Please write Mrs. A. Benedick, Erskine, Minn.

Cabin on Lake Koronis, Paynesville, Minn., available to foreign missionary and family June 26 through July 30. Nominal rent to cover costs. Write LUTHERAN HERALD, 426 South Fifth Street, Minneapolis 15, Minnesota.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

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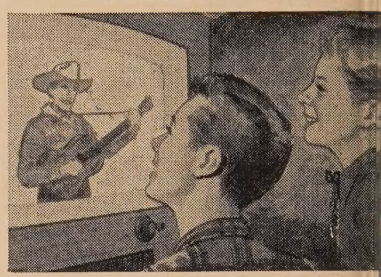

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ral Wisconsin Ct., May 3, Mt. Morris Church, Wautoma, Wis.
onweir Ct., May 11, Bethany Church, n, Wis.
o Ct., April 29, First Church, Fargo, k.
nerd Ct., May 2, Bethany Church, ga, Minn.
qui Parle Ct., April 29, Hope Church, ota, Minn.
ren Ct., April 29, Drayton Church, n, N. Dak.

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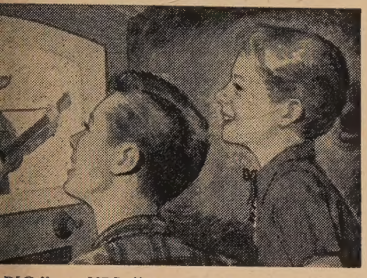

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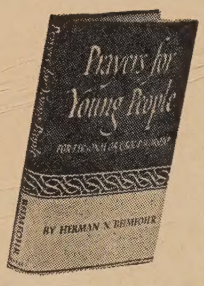

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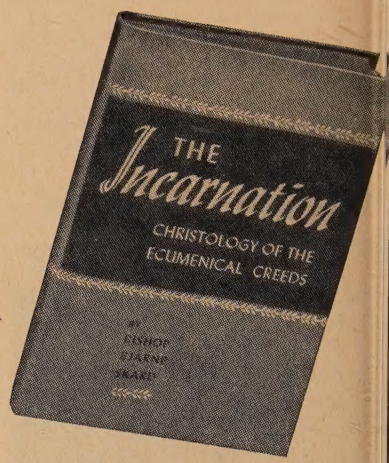

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